

Brooklyn Jewish Center

Review

February, 1957

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A SYMBOL OF THE NEWLY-CREATED STATE OF ISRAEL CAME TO THE WHITE HOUSE IN 1948 WHEN CHAIM WEIZMANN PRESENTED THIS TORAH CASE TO PRESIDENT TRUMAN. IT WAS DESIGNED BY LUDWIG WOLPERT.



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Brooklyn Jewish Center Review

Vol. XXV

FEBRUARY, 1957 — I ADAR, 5717

No. 6

PURIM-1957

ONCE again with the annual reading of the Scroll of Esther we return to a problem that plagues the Jew and should trouble the non-Jew, the problem of anti-Semitism. From the earliest days of the Bible to the present, theologians, historians and psychologists have probed this strange aberration. With it all, the words spoken by Haman remain the classic formulation of the anti-Semite's reasons for his hatred, "There is a certain people scattered abroad and dispersed among the peoples throughout all the provinces of your kingdom, and their laws are different from every other people; neither do they observe the king's laws."

When will the end come to this monstrous hatred? If we understand the meaning and purpose of Jewish existence the cessation of hatred for the Jew will mark either one of two things. It will signify the arrival of that hoped-for messianic era in which the teachings of the Hebrew prophets will be realized, and all men will live together in peace and in harmony. In that day the purpose of Jewish existence will have been fulfilled. Or the discontinuation of such hatred will denote the removal of the significance of the Jew from the conscience of the non-Jew. No longer will the Jew and his teachings be able to agitate the non-Jewish world. In that day the purpose of Jewish existence will have utterly failed. For us, who take seriously the religious dimensions of Jewish existence, the latter alternative is too horrifying even to contemplate, for it betokens the total depravity of man's heart.

The phenomenon of anti-Semitism, if we look deeply into it, reveals the capacity of men's hearts to be disturbed when they are confronted with the teachings of ethics. Hatred of the Jew indicates

a violent reaction and resistance to such teachings. But the very reaction shows that that soul is alive, which gives us the hope for the ultimate redemption of mankind from all hatred.

With the reading once again of the Purim Megillah we are moved to pray that people will remain sensitive to the ideals of the Bible and that the resistance to them will speedily be removed.

BENJAMIN KREITMAN.

THE U. N., U. S. AND ISRAEL

NO MATTER how irritated one may be with the seemingly vacillating and appeasing policies of our State Department in regard to the whole Middle East crisis, this much should be borne in mind: there has come into force during the last years a vast Eastern world whose nationalistic fervor and national interests are a concern to all the Western powers, and particularly to the United States.

Of the 80 members in the United Nations, 27 are of the Asian-African "bloc." They are always supported by the Soviet Union, and generally by the countries associated with Russia. Since important resolutions in the U.N. Assembly require a two-thirds majority, it may be seen how important the Asian-African group is. These members, with Soviet Union help, can block any resolution.

The Eastern group has one dominating characteristic in common—intense aversion to and suspicion of any form of what it believes to be "colonialism." That is why Egypt's President Nasser has been able to find almost unanimous Eastern approval of much of his actions regarding Suez and Israel. And that is the situation that the United States, as a great world power with interests of its own to protect, must consider.

According to the United Nations charter, to which all members subscribe, the United Kingdom, France and Israel

became "aggressors" when they resorted to force to settle their difficulties with Egypt and Nasser. That the provocation for the military action could be said to equal the seriousness of the action itself is another matter. Under the United Nations' law, the three countries were guilty of aggression. France and England obeyed the resolutions of the Assembly and withdrew their forces; Israel did not. Viewed in this light, and taking into consideration the Asian-African and Soviet Union blocs, the actions of U.N. Secretariat and the U. S. State Department, which had been holding fast to a U.N. legal interpretation of the British-French-Israeli attacks on Egypt, became more reasonable.

But events have been moving rapidly, and it is difficult to predict to what point they will take the Middle East. However, those who have some familiarity with what goes on behind the formal U.N. and diplomatic front always counsel to "read between the lines." One of the very important facts behind the resolutions and the millions of words spoken in the Assembly and Security Council is that the Israel land, with its port of Aqaba, is being considered as an alternate commercial route to the Suez Canal. Thus Israel becomes indispensable to the Western world and its future may be regarded with a glowing imagination.

J. K.

The "Brooklyn Jewish Center Review" is published monthly—except during July and August—by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn 13, N. Y. Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year. The Brooklyn Jewish Center is affiliated with the United Synagogue of America and the National Jewish Welfare Board.

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"JUST BETWEEN OURSELVES"

"1916" 127 "1916"

An Intimate Chat Between Rabbi and Reader

AN AMERICAN PRECEDENT FOR THE ISRAELI ACTION AGAINST EGYPT

I AM writing this long before the *Review* will reach the reader, while Israel is being pressured by the General Secretary of the United Nations to withdraw unconditionally from Gaza and the Straits of Aqaba. What distresses me greatly is the continuous use of the term "aggressor" when referring to Israel, not only by the Arab, the Soviet and the Asian-African blocs, but even by many of the western powers, including our own United States.

I recently came across an interesting historical study which shows how America responded, when faced with a situation similar to that which confronted Israel and which led to Israel's invasion of the Sinai Desert. According to official United States archives, our State Department then regarded reprisal raids as a perfectly proper means of protecting American frontiers against marauders from a bordering country. I read a summary of this account at the recent Center Dinner in behalf of Israel Bonds, but I think it is important enough to bring these details to the attention of all our *Review's* readers:

"On June 20, 1916, Secretary of State Robert Lansing addressed a note to the Mexican Foreign Secretary. It said, 'The U. S. Government can not and will not allow bands of lawless men to establish themselves upon its borders with liberty to invade and plunder American territory with impunity and, when pursued, to seek safety across the Rio Grande, relying upon the pleas of their Government that the integrity of the soil of the Mexican Republic must not be violated. . . .

"The most effective method of preventing raids of this nature, as past experience has fully demonstrated, is to visit punishment or destruction on the raiders. It is precisely this plan which the U. S. desires to follow along the border without any intention of infringing upon the sovereign rights of her neighbors. . . . If

the Mexican Government is unwilling or unable to give this protection by preventing its territory from being the rendezvous and refuge of murderers and plunderers, that does not relieve this government from its duty . . . to safeguard American citizens. . . ."

The State Department told Mexico that she failed to punish the chief perpetrators of systematic border raids, or even to recognize the desirability of ending such raids. Therefore American forces entered Mexico to attack the bases from which the raids were launched. "In this manner and for these reasons have the American forces entered Mexican territory," stated Lansing. The Secretary continued: "The first duty of any Government is the protection of life and property. This is the paramount obligation for which governments are instituted, and governments neglecting or failing to perform it are not worthy of their name."

Describing the anti-guerrilla raid into Mexico by U. S. troops, Lansing said that "obviously" an "immediate action alone could avail." He said the U. S. purpose was one of "pursuing marauders and preventing future raids" and not a design on Mexican territory.

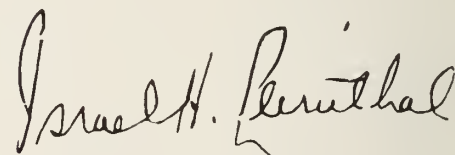
Lansing further charged that frontier marauders of that day received not only protection but "encouragement and aid" from the Mexican Government.

Is not this statement, which represents the official policy of our State Department, exactly identical with the policy pursued by Israel in its invasion of Egypt? If America was not the aggressor against Mexico in 1916, surely Israel, in pursuing the very policy, cannot be termed by the same State Department an "aggressor" in 1957.

Read the concluding following sentences of Lansing's statement justifying American reprisal action in 1916 and you almost hear the voice of Ben Gurion pleading the justice of his country's action:

"It would be tedious to recount instance after instance, outrage after outrage, atrocity after atrocity, to illustrate the true nature and extent of the widespread conditions of lawlessness and violence which have prevailed. During the past nine months in particular, the frontier of the U. S. along the lower Rio Grande has been thrown into a state of constant apprehension and turmoil because of frequent and sudden incursions into American territory and depredations and murders on American soil by Mexican bandits, who have taken the lives and destroyed the property of American citizens."

If America would place itself in the position of Israel, confronted for eight years with these constant attacks by Egyptian marauders, and recall how she herself reacted in 1916 against the attacks of Mexican *fedayeen*, she could not regard Israel as *aggressor*, but would consider her—using her own words—as "fulfilling the paramount obligation for which governments are instituted."



3rd Century Prayer Noted At Presidential Inaugural

In the Prayer delivered by Rabbi Louis Finkelstein at the Inauguration of President Eisenhower on January 20, 1957, a reference was made to the Prayer by Rav, third century Jewish Scholar. A translation follows:

"May it be Thy will, O Lord our God,
To grant us long life,
A life of peace,
A life of goodness,
A life of blessing,
A life of sustenance,
A life of good health,
A life marked by the fear of sin,
A life free of shame and reproach,
A life of prosperity and honor,
A life of love of Torah and awe of Heaven,
A life in which Thou wilt fulfill all the requests of our hearts for good!"

TOSCANINI—FOE OF INTOLERANCE

By ALFRED WERNER

IN SEPTEMBER, 1933, the world-famous violinist, Bronislav Hubermann, wrote a letter to the great German conductor, Wilhelm Furtwaengler, declaring that he would never perform in Germany, a country where tyranny and oppression prevailed. Invited to teach the master class in violin at the Vienna State Academy, Hubermann accepted the position, but gave it up after a visit to Palestine had convinced him that something had to be done in behalf of the numerous excellent musicians who had fled to the Holy Land from the Nazi terror. An indefatigable worker, he created the Palestine Symphony Orchestra. When it was ready to give performances, he wanted the first concerts to be conducted by an eminent musician, and his logical choice was Arturo Toscanini, known as a staunch supporter of progress and freedom.

Though close to seventy, the Maestro gladly accepted the invitation. Thousands greeted the man who, in addition to being an outstanding conductor, was an implacable foe of Mussolini and Hitler, when he arrived in Tel Aviv in December, 1936. All tickets for the opening concert, which was to include works by Weber, Schubert, Beethoven and Mendelssohn, were quickly sold out. But Toscanini, who wished to make a gesture of respect to the workers of the Jewish homeland, decided to let as many as could get into the new concert hall come to the final rehearsal free.

The first concert took place on December 26. Thereafter he conducted concerts for laborers who attended them clad in shirtsleeves. Though there was room for audiences of about 2,000, at least 4,000 would come, for people used to share their tickets: one person would hear the first part of the concert and another the second. Significantly, Toscanini would not altogether exclude Richard Wagner from the programs, although no Wagner had been played in Eretz Israel since Hitler's assumption of power in 1933: "Nothing



Arturo Toscanini, at His First Concert With the Israel Philharmonic, Being Congratulated by Bronislav Hubermann, Founder of the Orchestra.

should interfere with music," the Maestro said.

For the time of his stay there was no man more popular in Palestine than this Italian Catholic. In Tel Aviv, stevedores and other port workers arranged a reception for him, and the old gentleman was visibly moved by the affection shown him. He was presented with an orange grove at Ramath Hashavim in appreciation of his service to Palestine. When he arrived at this settlement of German-Jewish families, he was greeted by a chorus of school children singing a Hebrew song written in his honor. At one place Toscanini and his wife were offered strawberries, which they accepted, but when the girls at Petach Tikvah brought them a half-dozen young chickens just hatched, the Maestro smilingly suggested they let the chicks grow a bit before he would take them.

Though a man of a violent temper who might abuse musicians if they did not render their parts accurately, Toscanini could be very kind. In Palestine, he and Signora Toscanini paid a special visit to their chauffeur's wife who had desired to meet the great man but could not attend the concerts because she was expecting a baby. Wherever the Toscaninis appeared they were received with tumultuous welcomes. Before leaving the country, Toscanini learned, with great pleasure, that the city of Tel Aviv had named a street for him.

It was hard for him to say good-bye to the many friends he had made, including Ben-Gurion and Dr. Weizmann,

but he promised to come back as soon as his numerous engagements would permit it. And he did return, in the spring of 1938. For technical reasons, Haifa was first on the list of Toscanini's appearances in Palestine. Overnight this maritime and mercantile city was changed into a center of musical worship. Nearly 2,000 succeeded in entering the concert hall which was crowded far beyond capacity, and the box office had had to turn away an equally large number of disappointed applicants for tickets. In the audience were Lady Reading, wife of the Anglo-Jewish statesman, and her daughter, Lady Isaacs. To attend the opening concert, General Huntzinger, commander of the French troops in Syria, had motored from Beirut with several fellow-officers. Present, too, was Signora Toscanini, and, of course, the organizer of this wonderful orchestra, Mr. Hubermann. Subsequently, Toscanini went to Tel Aviv, there to conduct concerts, and on that occasion the freedom of the city was conferred upon him. He and his wife were driven to Rehoboth to be guests of Dr. and Mrs. Weizmann. It was exactly ten years before the Jewish State was to be born.

To reporters, the Maestro said: "Palestine has made an unforgettable impression upon me." With reference to the nations that had adopted anti-democratic regimes, he added: "The music lovers of several great countries have been lost to me, but I have found a new country to replace them—Palestine."

It is now almost amusing to remember that there was a time when Toscanini

ran for office in the Italian Chamber of Deputies on a minority ticket. This was in 1919. Toscanini, who had wished to help his nation by sponsoring a party that believed in progress and freedom, was thoroughly defeated at the polls—and so was another candidate, the Socialist, Benito Mussolini.

This was to be Toscanini's only excursion into practical politics, and though he did not care for the system introduced by Mussolini a couple of years later, he did not actively resist. For a number of years, the Fascists left him alone, although he had refused to become a member of the Party. (Similarly, they would not risk a feud with another celebrated person, the decidedly democratic philosopher, Benedetto Croce.) Once, Mussolini asked him to come to the Palazzo Venezia, and there he tried to win his illustrious guest over to Fascism. Toscanini bluntly told the dictator that he was opposed to Fascism and all it stood for, and the two men parted as enemies. In the future, Mussolini never attended a single Toscanini performance.

In the course of years, Fascism grew more and more aggressive, and a clash between the conductor and Mussolini's men was unavoidable. In 1931, when he was to give a concert at Bologna in memory of his friend, the composer Martucci, the mayor of the city asked him to include the Fascist hymn, "Giovinezza." So far, Toscanini had always stoutly refused to play it. He refused again.

On the night of the concert a gang of fifty Fascist hoodlums waited for him at the stage door. They beat the sexagenarian mercilessly, injuring his arm to such an extent that the Maestro was unable, for some time, to go on with his work as a conductor. None of his attackers were arrested. The victim was kept a "voluntary prisoner" in his home, and his passport was withheld for a time. Toscanini did not forget that accident. He stopped conducting in Italy after the Bologna affair. Nothing can show the cowardice and brutality of the Fascist regime more clearly than the fact that, while the authorities continued to treat internationally-known musician with kid gloves, some persons were thrown into jail because they cheered him at a con-

cert in Milan which he attended.

After the war, when the leader of the gang which had attacked the Maestro was arrested, Toscanini expressed no bitterness against this criminal. To an interviewer he said: "I had already forgotten the name of the man who offended me so slightly. But I cannot forget the name of the degenerate King of Italy who has betrayed my country, who was the accomplice and the supporter of the Fascists in all their crimes against civil liberties, and who is one of the major ones responsible for this bloody war and the ruin and the misery of the Italian people."

Eventually, the Italians got rid of this King, an opportunist whose creed was just the opposite of the view expressed by the British statesman, Gladstone: "What is morally false can never be politically right."

This is what Toscanini had in mind when, in 1933, he refused to accept the Nazis' attempts to justify their anti-Jewish measures. Outspoken as ever, he joined Arthur Bodanzky, conductor of the Metropolitan Opera, and several other noted musicians, in a cable of protest to Hitler against the dismissal of Jewish musicians. As they received no answer and the horror continued unabated, the Italian canceled his contract as chief conductor of the annual Richard Wagner festival at Bayreuth. He thus wrote to Winifred Wagner, widow of the composer's son, Siegfried, and herself an ardent Nazi:

"The lamentable events which injured my sentiments as a man and an artist have not yet undergone a change, notwithstanding my hopes. It is therefore my duty to break the silence I have observed for two months to inform you that, for my peace and yours, I no longer have any thought of going to Bayreuth."

Instead, he went to Salzburg, Austria, where he conducted several operas and concerts during the *Festspiele*. Significantly, he chose to conduct Beethoven's opera, "Fidelio," which is an affirmation of freedom. The heroine, Leonore, liberates all prisoners, as unjustly jailed as were the inmates of Nazi concentration camps. Emerging from their cells, the prisoners sing: "Hail, hail the day, Hail the glorious hour, so long awaited yet un hoped for, When Justice joined with

Mercy appears before us at the door of our grave."

Because of Toscanini's participation, the festival achieved world prominence. Yet when he learned that the Austrian government planned to broadcast to Germany the performances conducted by him he threatened to leave Salzburg immediately unless the plan were abandoned—and he won. Wilhelm Furtwaengler also conducted at Salzburg but failed to regain the Italian's friendship. One day Toscanini said to him bluntly:

"I have always thought that a man who gives his assent to a system that persecutes every independent-minded man and woman cannot interpret Beethoven's symphonies. For you Nazis have banned all manifestations of the spirit, leaving nothing but forced rhythms and an excessive display of strength. And that is precisely what you did the other day with Beethoven's Ninth Symphony, extinguishing all that is noble in it and unduly accentuating the loud and what you probably call the 'dynamic' passages. But the Ninth is the symphony of brotherly love. How can one conduct such an appeal to mankind and remain a Nazi?"

His instinct told Toscanini that the days of independent Austria were numbered. Scheduled to conduct the Vienna Philharmonic Orchestra at Salzburg in the summer of 1938, he canceled his contract early in February after the shake-up of the Austrian government which, under Hitler's pressure, gave several portfolios to outspoken Nazis. The net proceeds of the concert which he was to conduct at Carnegie Hall on March 4 would not benefit the Salzburg festival, as originally planned, he declared, but would be donated by him partly to unemployed American musicians, partly to the Verdi Rest Home for aged and destitute musicians at Milan, where the bodies of Giuseppe Verdi and his wife lie buried. A week after the concert at Carnegie Hall Hitler's army marched into Austria.

The Toscaninis made their home in New York. During the last war, the great septuagenarian gave much of his time and energy to bolster the war effort. He conducted numerous concerts in behalf of the Red Cross, the U.S.O., and the War Bonds campaigns without accepting payment, and he always played

(Continued on page 15)

*A sermon on the Sidrah Besbalah,
delivered recently at the Brooklyn
Jewish Center.*

IN THIS morning's Scripture lesson, we read of the release of the Israelites from the bondage of Egypt and the incidents that followed immediately afterward. Pharaoh and his courtiers had a change of heart about the Israelites. They asked, "Whatever have we done to let this people leave our service?" Pharaoh and his army gave chase and overtook the Israelites at the banks of the Red Sea. Trapped and without hope of escape, the multitude grumbled against Moses, saying "Leave us alone and let us serve the Egyptians; for it is better for us to serve the Egyptians than to die in the desert." Then the Lord caused a miracle. The waters of the sea were divided and the Israelites marched on dry ground to the opposite shore. Thereupon the waters returned to their course and drowned the pursuing Egyptians. When Israel saw the Egyptians dead on the seashore, "the people stood in awe of the Lord and believed in the Lord and in His servant Moses." The sight of the miraculously-destroyed enemy moved the children of Israel to lift their voices in a song of praise for the Almighty.

Concerning this hymn of praise and thanksgiving the Sages of the Talmud offer an interpretation that in its nobility and humanity is beyond compare in the literature of other faiths. *Beotab shaab*—at that moment when the Egyptian hordes were drowning in the sea, *bikshub malachai basharet lomar shirah lifnai Hakadosh Boruch Hub*, the ministering angels, too, wanted to join in a song of praise for the Holy One, Blessed Be He; *amar lobem Hakadosh Boruch Hub, maasai yadey tovim bayam veatem omrim shirah lefaney*, the Holy One, Blessed be He, reprimanded them saying, "My creatures are drowning in the sea and you dare sing a hymn of praise!"

In this imaginary dialogue between God and the angels the Sages reveal their profound grief over the destruction of God's creatures, the Egyptians, made necessary by the unfortunate events of the moment. In their imagined rebuke of God's ministering angels there is a concealed criticism of Moses and the children of Israel for having offered their

praises when tragedy befell their enemies.

What prompted the Rabbis to single out for their generosity of feelings the cruellest enemies of the Israelites? The cruelty and brutality of the Egyptians was burned deep into the collective memory of the Jews. Bible and legend stress, whenever the opportunity arises, the utter inhumanity of the Egyptians towards the Hebrews. Almost every Jewish ceremony is a bitter recollection of Egyptian bondage and a symbolic act of thanksgiving for God's salvation. What, then, moved our sages to lavish upon these particular enemies their sentiments of pity, grief and humanity? The answer is to be found in the Bible's description of the last moments in the lives of the Egyptians. In those last moments, almost with their last gasps of breath, they acquired eternal merit. Throughout the disastrous plagues that were visited upon them, even after the last plague, the destruction of the first born, the Egyptians doubted the God of Israel. They thought that these catastrophes might be coincidences, natural accidents, or most probably, according to their way of thinking, the results of Moses' skill in magic. The plagues did not persuade them of the power of Israel's God nor of the extraordinary character of this people. But at the moment when they saw themselves engulfed by the waters of the Red Sea, they uttered with full conviction, *Anusah mepnai Yisrael ki Hashem nilham lahem bemitzraim*, "Let us flee from the Israelites; for the Lord is fighting for them against the Egyptians."

Be mindful of the fact that it took the cataclysmic splitting of the Red Sea to convince the Israelites themselves of the power of God and their chosenness as His people. Often they had voiced to Moses and Aaron their doubt and unbelief. We are told that only then, when Israel saw the Egyptians lying dead on the seashore,

A Consideration of the Need to Recognize That Israel Is Not Merely Another State in the World Community

THE SPECIAL POSITION OF THE JEW

By DR. BENJAMIN KREITMAN

did they acknowledge God and His relation to them, *vayaaminu by-Hashem ube-Moshe abdo*: "They believed in the Lord and in His servant Moses."

At this last moment of their existence, in the depths of the Red Sea, the Egyptians recognized the uniqueness of the Jewish people and their special relation to God. This was their declaration of faith, *Ki Hashem nilham lobem*: "for the Lord is fighting for them." Alas, this declaration came too late for their salvation. But the Rabbis felt their merit was so great that their deaths should be marked by silence and not by song and exultation. They associated them with a prophecy of Isaiah: "The mouth that said I do not know this God, this same mouth later said in repentance, I will flee from the Israelites, for the Lord is fighting for them." *Mah sechar notlu al kach*: "What is the recompense laid in store for the Egyptians for this act of belief and penitence?" In answer the Sages quote these words spoken by the prophet Isaiah: "In that day there will be an altar unto the Lord in the midst of the land of Egypt, and a sacred pillar to the Lord near its border." The Rabbis, in this significant midrash, look forward to the day when Egypt will accept the faith and the teachings of Israel, its Torah and its commandments. In the depths of the Red Sea, the Egyptians took their first step towards that goal enunciated by the Sages by acknowledging Israel's unique relationship to God.

These Biblical and Rabbinic texts illuminate the two aims that have been current in Jewish history. One, is to obtain from the nations of the world the recognition of the unique dimensions of Jewish existence. It requires their understanding of the way the Jewish people have transformed themselves into a vehicle for

God's Torah. The quest for such recognition and understanding must not be ascribed to national self-aggrandizement. The very nature of the people's existence involves a selfless devotion to ideals that transcend national interests.

Secondly, there is an ongoing struggle within the Jewish people to persuade themselves of the extraordinary character of their peoplehood. The resistance to this belief on the part of many Jews is just as strong as with the non-Jews. The temptation is always there to lure Jews, whether they be in the camp of the assimilationists or in the camp of the nationalists, into considering themselves like the rest of the nations. The words that angered the prophet Samuel have been echoed and reechoed throughout all the eras of Jewish History. *Vebayinu gam anabnu ke-chol bagoyim*: "That we also may be like all the nations." These two aims, the quest for the recognition of Jewish uniqueness by the nations and the acceptance by the Jews themselves of their singular nature, have gone hand in hand and continue to be closely related. The Egyptian acknowledgment of their belief in Israel and Israel's God is only a few verses removed from Israel's own declaration of faith. They both took place in the depths and on the shores of the Red Sea.

Sincere Christians and Moslems have always appreciated the special nature of Jewish existence. They whose faith was derived from Jewish teachings understood the importance of Jewish survival for mankind's salvation. "Salvation is from the Jews" is written large in the Christian scriptures. Resistance to this belief has often turned Christians and Mohammedans into bitter enemies of the Jews. But then, by their own self-definition, they are no longer truly Christian or Moslem. The great intellects of the Christian church Niebuhr, Maritain, MacMurray, Tillich, emphasize in their theological writings and preachments the exceptional role of the Jew in mankind's history. The Jew and his problems, are, according to their reasoning, the key to man and his problems. Man's salvation must await first that of the Jew. The violation of Jewish rights and integrity, is, theologically speaking, man's perverse drive towards self-debasement. Such is

the role of the Jewish people on the world scene as interpreted by the foremost Christian theologians of today.

Yet that awareness of Jewish uniqueness is not growing apace among the Jews themselves nor among the statesmen who shape the political destinies of the nations. The state of Israel is the manifestation in this twentieth century of the collective will of the Jewish people to live. After suffering a series of terrible blows from our enemies, leaving us decimated, this people, with miraculous courage, established a new state. Is not this state itself a testimony to the singular character of the Jewish people? Yet the statesmen of the other nations look upon Israel as another Levantine state, to be treated in this era of the cold war as expediency demands.

Nor is the awareness of the uniqueness of Jewish history found too frequently among our own people, leading us thereby into strange contradictions and dilemmas.

A few weeks ago I talked to a man who considers himself a loyal Jew and an ardent Zionist. For him the establishment of the State of Israel was the end of a long struggle on the part of the Jewish people to slough off their abnormalities and be like other peoples. He gloried in the fact that we can now be considered a normal people, with a government, a foreign ministry and an army. His hopes were that soon a Jew would not be different from a Frenchman, Italian, Spaniard, etc. Our conversation turned to the policies of our American government towards the Middle East and the attitudes of our Secretary of State towards Israel. He condemned and denounced the opportunism of our state department in the Middle East, favoring the Arabs and their vast oil resources against the outnumbered Israelis and their impoverished land. For the moment, his attention turned to Cyprus and its unrest. "England," he said, "dare not give up Cyprus, though its inhabitants may be right. At a time like this, when we are jockeying for position and power against Russia and her satellites, we must be realistic. To give up Cyprus is to give Russia added strength in this cold war."

The conversation left me with a painful contradiction. If we are like all the other nations, and the state of Israel is our declaration of "normalcy," have we the right to demand of Eisenhower or Dulles that in this critical struggle for power our country should forego what is prudent and expedient? From the vantage point of expediency and realism the sixty million Arabs and their billions of barrels of oil are crucially needed. Should then a normal people be accorded treatment that is not normal? We have a right to deplore their lack of diplomatic skill or their heavy-handed political maneuverings. But have we the right to condemn them?

But if we acknowledge that our existence as a people is unique, that it cannot be reduced to the dimensions of ordinariness, and that we are the vehicle of God's teachings, the Torah, then the state of Israel takes on a different character. It is no longer another Levantine state but the spiritual manifestation of the Jewish people embodied in the flesh and blood of political statehood. To apply the criteria of realism and expediency to this state is to violate its meaning and historic purpose. And its historic purpose is whence man's salvation will ultimately come. Following out this belief we have a right as Jews, even more—a duty, to condemn those statesmen who deal cynically with the State of Israel. It is our duty to say to them, "If you are sincere Christians, the dangers you create for Jewish survival are obstructions that you are laying in the path of man's salvation."

Little Israel must be protected and supported because it is the heart of world Jewry and our survival today has become greatly dependent on it. We do not seek for it special attention while on other lands we cast the cold glare of realism. Our concern for Israel derives from an awareness of the special role the Jew has been called upon to play by the God of history.

"We pray this morning that the Almighty Father will give the nations the wisdom to understand the meaning of Jewish existence, and give us, His people, the ability to fulfill the purpose for which we have been fashioned."

THROUGHOUT his life Abraham Lincoln had numerous Jewish associates and friends. To one of them he expressed his views concerning the bigoted, "Know-Nothing-Party." He was Abraham Jonas, of Quincy, Illinois, who at one time served with him in the Illinois State Legislature. The "Know-Nothing Party," he wrote Jonas in a letter dated July 21, 1860, opposed Negroes and Catholics, and another time they might oppose Jews. Rather than live under the hypocrisy of American bigotry, he, Lincoln, would prefer to live under open tyranny in a country such as Czarist Russia.

This courageous stand won for him the warm support of large sections of American Jewry. Influential Jewish political and community leaders rallied to him from all parts of the country. It is of unusual interest to learn that among the delegates to the 1860 Republican National Convention was Lewis N. Dembitz, of Louisville, Kentucky, a Hebrew scholar and the uncle of Justice Louis D. Brandeis. Designated a "Lincoln" delegate, he voted for his nomination as President. From an altogether different milieu came Sigmund Kaufmann, of New York City, a popular Jewish publisher of German-language newspapers in that city, who "delivered" to Lincoln the liberal German immigrant vote in 1860. A Philadelphia political supporter was Moses Aaron Dropsie, of the wealthy and prominent Dropsie family which founded Dropsie College of Jewish learning in Philadelphia half a century later.

So many "Jewish" Lincoln stories have been told and recorded during the past century that it is patently a difficult task to make a proper selection. Generally familiar is the one concerning the President's departure for his inauguration in February, 1861. A handsomely painted American flag inscribed in Hebrew with verses from the first chapter of the Book of Joshua was presented to him by Abraham Kohn, clerk of Cook County, in Chicago. The inscription read: "Have I not commanded thee? Be strong and of good courage. Be not afraid, neither be thou dismayed, for the Lord thy God is with thee, whithersoever thou goest. There shall not any man be able to stand before thee all the days of thy life. As I was with Moses, so shall I be with thee.

An Account of the Jews Who Came Into the President's Career

LINCOLN'S JEWISH ASSOCIATIONS

By LEON SPITZ

I will not fail thee nor forsake thee." It is of some significance some 50 years later President William McKinley alluded to that incident at a Lincoln Anniversary gathering held under Jewish auspices.

Intimately associated with what was the most momentous event in Lincoln's political career was Edward Rosewater, a young Jewish War Department telegrapher. It was he who tapped out from the War Department telegraph office in Washington the text of the historic Emancipation Proclamation freeing the Negro slaves on January 1st, 1864. Some years later Rosewater founded and edited *The Omaha Bee* and became a powerful political figure.

In response to a Jewish petition and repudiating his favorite general, President Lincoln countermanded the notorious Order No. 11 which had been issued by General Grant in 1862 to exclude Jewish peddlers from selling their merchandise to Union Army soldiers in the Department of Tennessee. Subsequently Lincoln also notified the War Department's regulations so that a Rabbi could be appointed as an army chaplain for the first time in American history.

President Lincoln—who had himself more often than not been betrayed by his own friends—nevertheless remained loyal to his Jewish friends and associates of the pre-presidential days. It was gracious of him to appoint the widow of his lifelong friend, Abraham Jonas, as Postmistress of Quincy, Illinois, to fill out her husband's unexpired term. The extraordinary situation in this family relationship was that the four Jonas sons all served in the Confederate Army when the family resided in Kentucky. When Jonas lay critically ill at his home in Quincy, he yearned to see his son, Charles, who was a prisoner of war on Johnson's Island, on Lake Erie. The dying man's wish was communicated to President Lincoln by telegraph, whereupon he issued an order to parole the Confederate soldier for a period of three weeks and

to make it possible for him to visit his father.

It is on the record that lined up with the abolitionists were practically all of America's prominent Rabbis: the Conservative Sabbath Morais, of Philadelphia—a champion in his younger days of Italian freedom and later the founder of The Jewish Theological Seminary of America; David Einhorn, who lost his Reform pulpit in Baltimore because of his anti-slavery stand; Bernard Felsenthal and Liebman Adler of Chicago. Practically alone, Morris I. Raphall, Rabbi of the B'Nai Jeshurun Synagogue of New York City, mistakenly preached that the Hebrew Bible justified the institution of slavery.

When Leopold S. Newman, a refugee from Bavarian persecution who had enlisted in the Union Army, lay in a Washington military hospital about to die of his wounds, Lincoln visited him personally and presented him with his commission as Brigadier-General. After the Civil War was concluded, Lincoln rewarded another gallant Jewish Civil War officer, Colonel Max Einstein—a silk merchant turned soldier after enlisting with the Washington Guards—by appointing him U. S. Consul to Nierenburg in Germany.

Lincoln simply could not resist the tearful plea of an unhappy mother, and he remitted the death sentence of a young Jewish soldier from New Haven, Connecticut, who was court-martialed for falling asleep while doing guard duty. This soldier later died gallantly on the battlefield.

But President Lincoln did not hesitate to show his undisguised contempt of Rabbi Morris Raphall, the spiritual leader of B'Nai Jeshurun in New York. After granting his petition to promote his son-in-law to the rank of an officer he made the sarcastic observation that the Rabbi was now free to go back to his Synagogue and pray for the welfare of the Union.

The facsimile of Lincoln's order has been preserved; it reads: "Executive Mansion, Washington, Nov. 4, 1862. Hon. Sec. of War, Sir—I believe we have not yet appointed a Hebrew. I believe Mr. Levy is well vouched as a capable and faithful man, let him be appointed an Assistant Instructor Master, with the rank of Captain. Yours truly, A. Lincoln."

It so happened that the two most prominent Jewish residents of Cleveland, Ohio, took opposite sides during the Civil War era. Benjamin F. Peixotto was in those days one of the editors of *The Cleveland Plain Dealer*, and as a political associate of U. S. Senator Stephen Douglas, he supported him against Lincoln. In the opposing ranks was Simon Wolf, who later on moved to Washington, D. C., was for many years an intimate of President Lincoln and a frequent visitor to the White House. Some years later Wolf was appointed U. S. Minister to Egypt and wrote the well-known book, "The Jew as an American Citizen, Soldier and Patriot," in which he frequently alludes to Lincoln's Jewish associates.

Lincoln's most distinguished Jewish political opponent was Judah P. Benjamin, of Louisiana, the "brains of the Confederacy," who served during the Civil War as the Confederacy's Attorney General, Secretary of War and Secretary of State in Jefferson Davis' cabinet. Lincoln had surely met Benjamin when they both served in Congress, Benjamin in the Senate and Lincoln in the House of Representatives, but no records are available of their contacts.

In Lincoln's day, Zionism had already enlisted some prominent Jews in America. There was the celebrated Mordecai M. Noah. After abandoning a grandiose project to establish "Ararat," a Jewish City of Refuge, in the vicinity of Niagara Falls, when it developed into a spectacular fiasco, he continued his interest in a Jewish rehabilitation and twenty years later, in 1844, delivered his famous discourse on "The Restoration of the Jews" in Palestine.

Ada Theodore Menken, the popular actress who had played Lady Macbeth in a command performance at the White House for Mr. Lincoln, was well known for her Zionist propaganda in the general American press.

Judah Touro of New Orleans—co-donor of the Bunker Hill Monument and a devoted friend of President Andrew Jackson—had, by that time, already entrusted Sir Moses Montefiore, of London, with funds to build an American street in Jerusalem.

Warder Cresson of Philadelphia, who became a proselyte to Judaism, represented the United States as an American Consul to Jerusalem.

But strangely enough the individual who sought to enlist President Lincoln's active interest in Zionism was neither a Jew nor an American, but a Canadian Christian, Henry Wentworth Monk.

In a letter to Monk in 1863, Lincoln wrote somewhat humorously: "I myself have a regard for the Jews. My chiropodist is a Jew, and he has so many times 'put me upon my feet' that I would have no objection to giving his countrymen 'a leg up.'" But Lincoln added that nothing could be done at the time to promote the cause because of the Civil War.

And yet it is somewhat disappointing that Lincoln, who was steeped in Bible lore and was well aware of the Jewish association with the Holy Land, spoke so lightly, almost facetiously, of Zionism.

Who was that Jewish chiropodist for whom he had so much regard?

He was British-born, a Dr. Isacher Zacharie, an intimate friend of the President for many years. Lincoln himself once wrote about him, "Dr. Zacharie has operated on my feet with great success and considerable addition to my comfort." *The New York World* wrote that "he enjoyed Mr. Lincoln's confidence perhaps more than any other private individual . . . that he was perhaps the most favored family visitor at the White House." President Lincoln bestowed upon him a more or less honorary title of rank as a Surgeon-General in the U. S. Army.

There must have been some gossip in Lincoln's day that he was a Jew, or at least of Jewish descent. How otherwise account for the astounding assertion that was made by the late Rabbi Isaac M. Wise, of Cincinnati, the distinguished founder of Reform Judaism and first President of Hebrew Union College. Wise once wrote "Abraham Lincoln was a Jew, he told me so himself." It is true that not a single one of Lincoln's biographers ever seriously made this claim, and it is possible that Lincoln, in his conversation with the Rabbi, might have indulged himself in one of the "tall tales" for which he was celebrated.

One fact is not to be denied. Rabbi Wise was quite well acquainted with the President. Also, on several occasions,

(Continued on page 22)

A New Recording of Sabbath Eve Service

THE Sabbath Eve Service," a record, issued by Columbia, with music by Sholom Secunda, and sung by Richard Tucker and a choir, is one which all lovers of music, especially of Jewish liturgical song, will welcome. Mr. Secunda has set to beautiful music the complete Sabbath Eve service, beginning with the *l'chu neranena* and ending with the *Yigdal*. He has followed the traditional *nusach*, or melodic form, but has arranged it to give the Cantor and the choir added opportunity to greatly enrich their part in the service. Mr. Richard Tucker is here in his best form, and his voice moves the listener by its beauty and charm. The *hashkivenu* prayer is sung

by Mr. Tucker with such fine interpretive feeling that the prayer assumes new and added meaning. The choir also is well selected, and forms an excellent accompaniment to Mr. Tucker.

Mr. Secunda has done well in providing a good English synopsis of the meaning of all the prayers of the service, so that the music can be even better appreciated by the listener. This record will give Jews a new appreciation of the meaning and beauty of our Sabbath Eve service, and will give to the non-Jew a fine understanding of the beautiful melodic richness with which we welcome Queen Sabbath.

I. H. L.

IT WAS already dark as our plane landed at the Barcelona airport. In the vast darkness we could discern the outline of a mosque against the evening sky, a group of cottages huddled together, and occasional trees sharply outlined against the sky. This was Spain, the country where Jews once suffered the Inquisition, and from which they were expelled.

After I got settled in my hotel, I called a family whose address had been given to me back home. My conversational Spanish was not too good, so I spoke to them in Yiddish. Within minutes I was taken on a leisurely drive, and I began to be acquainted with the situation of Jews in Spain today.

I learned that it was not until the early days of the twentieth century with the establishment of a more friendly government under the reign of Alfonso XIII, that some Jews returned to Spain. In 1909 the hopes of Spanish Jewry were revived and when Article II of the Constitution forbidding the establishment of synagogues was abolished. Twenty-two years later, the government issued a statement declaring that the expulsion edict of 1492 had become invalid as early as 1812. It went on to declare that there never had been a purely anti-Semitic movement in Spain, the expulsion of the Jews having been due to the lack of toleration of all other religions. Within three years the Jewish community of Madrid was under the supervision of the Chief Rabbi of Tetuan and its synagogue had forty-five registered members.

Today the Jewish community of Spain and Spanish Morocco still numbers fewer than 20,000. Barcelona, with its 2,000 Jews is the main Jewish center. In Madrid about 160 Jews reside, including a number of girl students from Spanish Morocco who have had to take up residence in a nunnery.

Economically, Spanish Jews are in the low middle-class group belonging to the working class, with some engaged in trade and industry. Very few are in the professions.

The majority of Spanish Jews are not strictly observant. They keep their businesses open on the Sabbath. The few exceptions are the people who make their living from Jewish customers, such as kosher butchers and owners of grocery

A Visitor Finds A Slow Return of Jews To the Land of Their Expulsion

THE NEW SPAIN

By TINA LEVITAN

shops. There is one main synagogue in Barcelona and Madrid. Services are attended almost exclusively by middle-aged German Jews. Owing to the preponderance of Ashkenazim, the Sephardic ritual is altered in the synagogue every week-end with minhag Ashkenazi.

One of the community's major problems is the serious shortage of spiritual leaders. Several have already emigrated. There is also a shortage of Hebrew teachers. These formerly came from Poland. For the most part, religious instruction is carried on privately in homes. However, efforts are now being made to obtain Israeli teachers.

The future of the Spanish community is causing Jewish leaders much concern. Assimilation is the biggest problem, as it is to many communal leaders in several major continental centers. Since the war, the drift from Judaism has been on an unprecedented scale. Indeed, within the last few years there has been a predominance of mixed marriages. In spite of this assimilationist trend, some young Spanish-born Jews have left for Israel and others are awaiting transport.

The major Jewish organizations are affiliated with the Representative Council of Spanish Jewry. This includes the Ezra

Society, which was established in 1934 for the relief of needy German refugees. While the Zionist organization continues to function, meetings are poorly attended, except for an occasional gathering addressed by a leading personality. No satisfactory way has yet been found for operating a joint charitable fund for which a country-wide appeal could be made. There are no Jewish hospitals, old-age homes, or homes for incurables.

Few Spanish Jews in recent years have risen to high office or to eminence in the cultural life of Spain. Abraham Shalom Yehuda, an orientalist and Biblical scholar was one of the exceptions who enjoyed such distinction. He occupied the chair of Hebrew Language and Literature from 1915 to 1922 in the University of Madrid. Another influential Jew of recent years was Ignacio Bauer Landauer, journalist, publisher, welfare worker and personal friend of King Alfonso XIII. He was a founder of the Jewish community of Madrid in 1917 and the only Jew admitted as corresponding member of the Madrid Academy of History.

There is fortunately little overt anti-Semitism in Spain. However, in 1936,



A 14th Century Synagogue in Cordova

when the Civil War broke out, the Fascists levied heavy "voluntary contributions" upon the communities of Tetuan and Ceuta in Morocco, holding Jews virtually as hostages. The present government has issued statements condemning anti-Semitism. The Franco regime has also lately bestowed some unprecedented friendly attentions on the Jews. Although the creation of the State of Israel and the controversy over the future of the city of Jerusalem caused some friction between Catholics and Jews, the first sign of a change in the Spanish attitude came at the time of the death of Chaim Weizmann. The head of the Jewish community in Barcelona was encouraged to issue a message of condolence for a governmental Spanish news agency.

The Jewish communities of the past have never been rebuilt. The one important link in the chain of successful Jewish living, over-all leadership, is missing. Efforts made by Mr. Daniel Francois Baroukh, head of the Jewish community in Madrid, may well be effective. This Jerusalem-born settler is the first Jewish communal leader to be received by the Spanish Head of State in more than four hundred and fifty years. There are believed to be many hundreds of "neo-Marranos" in Spain, who may return to the Jewish fold if communal life is strengthened. Mr. Baroukh has outlined plans to set up a communal center, with a synagogue, kosher canteen and students' hostel.

Another and perhaps more significant evidence of this friendship campaign was the attendance in September, 1953, of a Spanish Foreign Office representative, together with the First Secretary of the United States Embassy in Madrid, at the first public Rosh Hashonah service in Madrid since 1492. Jeshurun Cardozo, of New York, a descendant of Jews expelled from Spain in that era, officiated.

Little trace remains today of Spanish Jewry's former glory. It has only large Jewish cemeteries and disused synagogues to remind one of what were formerly thriving Jewish communities. The most famous of these is the old synagogue in which Maimondes worshipped, located in Cordova. I was told that the town has a fascinating Jewish Quarter still called Juderia, which con-



Samuel Abulafia, who attained great wealth in 14th century Spain, built this magnificent synagogue in Toledo. It was finished in 1357 and identified as the "grand" synagogue, where rich Jews worshipped. It later became a church, and

tains the house where Maimonides was born. It was suggested that I visit the town some several hundred miles from Barcelona. Just as I was making arrangements for air transportation for this trip, I found out that old friends of the charming family whose acquaintance I had made were driving there, so I accompanied them.

The Juderia in Cordova is a quaint agglomeration of narrow, cobbled streets and little squares. The houses are as old as the streets and each is built around a courtyard which can be seen from the outside through the fine wrought-iron gratings serving as front doors. At the end of the alley known as "Judios" comes a square called the "Plazuela de Maimonides." On the corner stands the Casa de Maimonides, a villa higher than the rest, made up of a series of courtyards with rooms built around them. Today it is inhabited by no fewer than twenty Spanish families, with over a hundred children.

A lady tenant took us into a room traditionally held to be the one where the sage was born. Great polished beams crossed overhead and tiny glazed tiles formed part of the floor. In the large and rather dilapidated inner courtyard could be heard a constant creaking of pulleys as water was drawn from a well. The water is as fresh and cool and pure today as it was in the days of Maimonides—which is a good thing, for it is the only water supply of this house.

The synagogue is close by. A non-Jewish guard showed us through the courtyard into the small synagogue. We thanked him and listened with interest to his account of the history of the venerable institution. The synagogue, now a

now is used only as a show place, known as the Sinagoga y Santa Maria la Blanca. The architecture is Gothic-Moorish. Inscribed in white Hebrew characters on the wall is the 80th Psalm, and another inscription extols the virtues of Abulafia.



national shrine, was founded in 1315 and the walls still bear the original Hebrew inscriptions in praise of its founder. After the expulsion of the Jews from Spain in 1492, it was converted into a church, the Church of St. Crispin, which it remained until 1935, when it was restored as far as possible to its original condition. The interior is almost bare. The frieze of Hebrew lettering runs without pause along the upper part of the wall. To the east, on either side of what would have been the *bima*, remains an

(Continued on page 16)

WE LIVE in an age of potted knowledge of digests, catalogues and encyclopedias. On the one hand, we have gained in range and system, on the other, we have lost in depth. When the great body of Jewish law and conduct, centuries of oral tradition and post-biblical custom and practice, were first reduced to writing and systematized in the second century by Rabbi Judah the Prince, in the Mishnah, this epoch-making editorial operation was considered a concession to the exigencies of the times and the deterioration in standards of Jewish learning. The Gaonim, the spiritual leaders of Babylonian Jewry who were the heirs of Talmudic tradition and ruled world Jewry between the fifth and tenth centuries, grumbled that "hearts had contracted" in their day and Talmud knowledge was at a low ebb. Maimonides complained that hearts had further contracted and proceeded to create his magnum opus, the Mishneh Torah, as an easy guide to Torah law.

It is surely better for us to master the Talmud as our forefathers did and have its sixty-three tractates at our finger-tips but we know we won't. The late Rabbi Meir Bar-Ilan (Berlin), that distinguished religious leader of Israel's national rebirth and scion of a long line of Rabbinic scholars, knew that equally well. He visualized a new generation of encyclopedia-using. Hebrew-speaking Israel is growing up in the reborn homeland, he saw the thousands of traditionally-educated Jews the world over who had tasted but had not become sated with the fruit of Talmud study. Why not a Talmudic encyclopedia which would give them at a glance, literally from *alef* to *tav*, all that Talmudic tradition, right down to the latest Rabbinic authority, had to say on a particular subject, and which would explain in clear concise modern Hebrew the thousands of Talmudic concepts and idioms that make up the very fabric of our existence and everyday speech, even without our knowing it? Then again, what Jewish literary classic, down to Agnon, Hazaz and Shamir, is not studded with Talmudic allusions? Not a new code of legislation, such as Maimonides perfected, not a modern Shulchan Aruch was implied but a stimulant and a guide, an initiator to Talmudic debate and

AN ENCYCLOPEDIA OF TALMUDIC LAW

By ARYEH NEWMAN

opinion, a digest of two thousand years of Jewish law.

Rabbi Meir Bar-Ilan began this monumental project some eight years ago in the period immediately preceding the birth of the Jewish state, planned its sixteen volumes, and assembled a staff of hand-picked sages and scholars to implement it. Since his untimely death, the editorship had been conducted by Rabbi S. J. Zevin, whose voice is familiar to thousands of Israelis as they tune in his weekly Talmud lesson on the Voice of Israel. The latest volume, just published, No. 7, "Davar-Dash," covers most of the items beginning with the fourth letter of the Hebrew alphabet—*dalet*.

What a rich variety of concepts and subjects come under this one Hebrew letter! First, of course, there is that familiar word "davar" ("word" or "thing") and all its forms and idiomatic combinations by which the Jew has expressed the different kinds of spoken word—sacred and profane conversation. According to the exacting ethical standards of Judaism every human organ must be actively geared to the service of God and the task of doing good. The tongue in which, as Solomon expressed it in Proverbs, lies the power of life and death is no exception. Indeed, as the encyclopedia notes under the item *Devarim Betelim* (idle words), the ancient Jewish codifiers divided speech into five categories—obligatory speech, such as that involved in devotional study and prayer; forbidden speech, such as slander and tale-bearing; approved speech, such as that involved in extolling intellectual and moral qualities; permissive speech, related to daily needs, livelihood and food etc.; obnoxious speech, as indulged in by the general mass of people when they relate how so and so became rich or poor, the cause of so and so's death, and so on. So concerned however were our Sages with endearing the Sabbath to the Jews that we have cited here an opinion to the effect that if people enjoy regaling and being regaled with tales and fables they may do so on that

sacred day since this was then a part of their Sabbath joy. As a rule, however, one is required to limit on the Sabbath day, as far as possible, any "profane talk." Naturally talk regarded as immoral or undesirable on the weekday would certainly not be countenanced on the Sabbath because of its appeal to the tastes of the listeners.

Must a word be audible to be considered having been uttered or is it sufficient to be formed with the lips? What force, if any, have words uttered in dreams or a trance? These questions acquire an immediate topical significance when we realize how a word recorded on a tape or in print has been used to ruin reputations or test the loyalty of a public servant. In general, Jewish law does not recognize the legal force of declarations made in a trance or dream or the authenticity of revelations in regard to legal decisions that come in a dream. However, some authorities would consider ethical obligations of a personal nature that an individual undertook a dream to be morally binding, maintaining that the dream might be reckoned as a heavenly "urge" designed to spur the dreamer to action.

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A concise guide to Jewish ethical mores, etiquette, manners, graceful living in the widest sense is provided in the item entitled *derekh eretz*, a phrase which is very difficult to render in any language. A whole Talmudic tractate is devoted to it. The encyclopedia, however, sums up in nearly a score of double column pages, under clearly-defined headings, the quintessence of Jewish wisdom on this subject as evidenced in the observations and conduct of the Talmudic Sages in implementing the sublime ethical and religious principles enshrined in the Torah. Here are a few random selections: "One should always be first to greet everyman . . . in order to be beloved Above and to be on pleasant terms below. If a man receives greeting and does not return it,

he is tantamount to being a thief. Even robbery from a rich man is regarded as theft, but what is to be regarded as the robbery of the poor? That is robbing a man from whom nothing can be stolen other than the response to his greeting."

The observations of the Talmudic sages on *derekh eretz* (literally, "the way of the land") cover instructions regarding table manners, dress, deportment, behavior at home and at work. The father should always teach his son a useful trade to prevent him from becoming a delinquent or a burden on the community. There should be discipline in the home but it should be kindly and not over-strict. Nothing is too trivial where considerations for the feelings of others are involved. Take the following example: "Let no man enter his house suddenly, and all the more so his neighbours' house, but he should make himself heard before he enters. Perhaps they are engaged in something requiring privacy. He should knock at the door and let everyman learn good breeding from the Omnipotent Who stood at the entrance to the Garden (of Eden) and called to Adam, as it is stated: 'And the Lord God called unto Adam and said to him, Where art thou?'" The ideal of Jewish scholarship was not a display of erudition but the dedication of learning and wisdom to the service of mankind, without failing to take into account the feelings of others. In contrast to what is widely held, Judaism is far more concerned with moral niceties than legal or ritual ones. The material assembled under the above item is abundant confirmation of this.

Browsing through the previous six volumes we find under the letter "Aleph" the largest item, extending over 35 pages—"Eretz Israel." Here is not the modern Israel, or merely the Biblical one, but the Holy Land seen through Talmudic spectacles, and in the light of all the legislation enacted to protect its sanctity, endear its memory, advance its prosperity and hasten its rebuilding. Defined as the land granted the Jewish people by God, occupying the borders delineated in the Torah, it is dealt with under the following headings: title dating from patriarchal times; conquest which overrides the Sabbath; allocation among the tribes, status of Joshua and Ezra's occupation and the

sanctity and religious precepts pertaining to it.

Between the lines of the dry legal rulings governing the status of forced converts (of which the Marranos of Spain are a classic example) can be read pages of Jewish suffering. "*Anusim* or converts under duress who remain in their countries of domicile, but act according to the tenets of Judaism in private and are unable to escape to a place where one can worship God openly, are to be considered full-fledged Jews. Although one is bidden to sacrifice one's life rather than accept apostasy, one who failed to pass the supreme test is considered to be under duress, and no punishment is meted out to him. . . ." "He who spurns the opportunity to escape is like a dog that remains at its vomit. Nonetheless, if a convert delays his departure to save his family, or for fear that permission has been granted to leave only as a subterfuge to weed out relapsed converts, he is not held culpable."

Sometimes one meets with an item of a highly topical nature which presents, at a glance, the Rabbinic outlook on a problem. Not so long ago Pope Pius XII reiterated the opposition of the Catholic Church, to any form of abortion, including a legally-permissible one considered necessary to save the mother's life. Stressing that there was no exception to the Divine mandate not to kill, he insisted that the life of the embryo in the womb was as important as the mother's. One is immediately reminded of the Talmudic principle *Ain dochin nefesh mipnei nefesh*, "one life may not be sacrificed at the expense of another." The encyclopedia cites varied views on the subject, but it is generally held that the embryo, until it is born, is not considered a life capable of morally competing with that of the mother's. The saving of the mother at its expense is an act of legitimate self-defense.

The strong moral basis of Talmudic law is brought out in the prominence occupied by such an item as "Overreaching" *Ona'ah*, which comprises nearly twelve pages. A long list of the moral pitfalls to be encountered in daily business dealings is enumerated. They range from cheating, overcharging and fraudulent advertising, to the inflicting of pain through words alone, which is termed

"verbal overreaching": "Say not to a repentant sinner, remember your previous deeds . . . ask not the shopkeeper the price of his wares when you have no intention of making a purchase. . . . Overreaching by word of mouth is a far more heinous offense than dishonest behaviour in money matters. The latter can always be rectified, the former never."

The item *Abavat Ha-Shem*—Love of God, one of the foremost positive commands of Judaism, is a magnificent condensation of Rabbinic thought on the subject, the central citation coming from Maimonides: "One is to entertain towards the Lord an exceeding great and mighty love, so that his very soul shall be bound by the ties of his love to God, being ever ravished by it as is the mind of one, who being lovesick, does not cease to languish after his beloved, on whom he ever dotes, whether sitting or rising, eating or drinking: nay, greater than this should be the love of God in the hearts of His lovers . . . as He has commanded us: 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might.'"

Volume 6 is dominated by the item *Get*—writ of divorce. This takes over 100 pages to encompass in compressed and precise phraseology all that the Talmud and later Rabbinic authority has to say regarding the manner and conditions of its writing. A photograph of a modern Israeli *Get* is reproduced side by side with its counterpart of over 1,200 years ago discovered in the Cairo Genizah. It says much for the continuity and stability of Jewish tradition that they are, apart from minor variations and the state of the parchment, more or less identical.

The very fabric of Jewish existence, the bone of our bones and flesh of our flesh, is stored up within the compass of this "Talmudic Encyclopedia." Recent history has witnessed the liquidation of the most vital centre of Jewish life in Europe and the disappearance from the scene of those giants of Rabbinic scholarship who were themselves living encyclopedias, sustaining the whole Jewish people by the force of their erudition and spiritual strength. The project of the encyclopedia represents an imaginative attempt to fill that gap and make readily available the richest mine of Judaism that has risen out of the ashes of destruction.

TOSCANINI

(Continued from page 6)

the "Star-Spangled Banner" as a musical symbol of freedom. Thanking the Maestro for having conducted a concert for the benefit of the National Foundation for Infantile Paralysis, President Roosevelt sent him a letter which included this statement: "Like all true artists you have recognized throughout your life that art can flourish only where men are free."

Thereupon Toscanini replied:

"I shall continue unabated on the same path that I have trod all my life for the cause of liberty . . . liberty that is the best of all things in the life of man, if it is all one with wisdom and virtue."

He lived to learn of Mussolini's downfall. While conducting a Verdi program over the National Broadcasting Company, he was told of the coup that swept out the Fascist regime in the summer of 1943. "At last, my country is saved!" he exclaimed. After V-E Day, the Italians, anxious to get rid of the hated king, started a movement to make Toscanini president of a free Italian republic. This republic came into being, but without Toscanini at its helm—he had no desire to enter politics again, at his advanced age. But he gladly consented to return and lead a number of concerts at La Scala in Milan.

Toscanini counted a number of Jews among his close friends. One of them was the poet, essayist and playwright, Stefan Zweig, who was privileged to attend some of the rehearsals, and who, in his inimitable style, once described the master's ceaseless effort to achieve perfection:

" . . . His body quivers with excitement, his voice becomes hoarse, his brow is beaded with sweat; he looks exhausted and aged by these immeasurable hours of strenuous toil; but never will he stop an inch short of perfection of his dream. With unceasingly renewed energy, he pushes onward and onward until the orchestra has at length been subject to his will and can interpret the composer's music exactly as it has presented itself to the great conductor's mind. Only he who has been privileged to witness this struggle for perfection hour after hour, day after day, can estimate the cost of the superexcellence which the public has come to expect as a matter of course."

The Film Community

By HERBERT G. LUFT

ISRAELI film star Ziva Ro-dann, who called herself Ziva Shapir when she arrived in this country ten months ago, has completed one picture, "Pharaoh's Curse," an appropriate title these days. The 21-year-old Sabra, Israeli beauty queen in 1954, also appeared in the Israeli movie, "Hill 24 Doesn't Answer." A graduate of the Habima, and a fluent linguist, Miss Ro-dann continued to study dramatics at the University of California while under contract to Universal-International Pictures. She now has been signed to a lead in "China Gate," a high-budgeted feature to be produced and directed by Samuel Fuller.

Moshe Oysher's English-language picture, "Singing in the Dark," shot on location in Berlin by director Max Nossek two years ago, will be re-edited and the sub-plot eliminated. Cantor Oysher's rare tenor voice, his own musical score and his specific personality will show to better advantage in the new, tightened version. Oysher also plans a second feature in Hollywood, to be produced by Adolph Hoffmann.

Producer Joe Pasternak, himself a native of Transylvania, heads a Hollywood drive called "Operation Warm Coats," which appeals via newspapers, radio and television for used clothes for Hungarian refugees in camps of Central Europe.

Lee J. Cobb, Academy Award nominee for his portrayal of a ruthless union boss in "On the Waterfront," in his current motion picture assignment, "The Garment Jungle," switches to the role of a dress manufacturer who sacrifices his own life to rid the fashion industry of union-busting racketeers. A six-foot-tall New Yorker, Cobb formerly married to Helen Beverly, of the Yiddish stage, and niece of Maurice Schwartz, made his professional debut on Broadway at the age of 20 as a decrepit old man hobbling across the stage in "Crime

and Punishment." He was a student of aeronautical engineering, and holds a flight instructor's rating. In World War II he served as instructor of Army pilots.

Victor Vicas, young European director now under a long-term contract to 20th Century-Fox has been assigned to guide the filming of John Steinbeck's "The Wayward Bus."

Russian-born, he left Moscow with his parents in 1924 when he was just six, attended grammar school in Berlin, and when Hitler rose to power, his family moved to Paris where Vicas graduated from the French Film Institute.

With the outbreak of World War II, in September 1939, he enlisted in the French army and served with an anti-tank unit. He was taken prisoner by the Germans in June, 1940, but managed to escape, making his way to Nice.

In May, 1942, he arrived in the United States where he served as film editor of the Office of War Information and a year later was commissioned a lieutenant in the U. S. Signal Corps. In 1949 he went to Israel to photograph documentary shorts for Louis de Rochemont. He then organized his own company in Paris and co-wrote as well as directed 14 films in Israel, Belgium, Holland, Turkey, Austria, Portugal, Denmark, Germany and France, several of which were made for the Marshall Plan film program in Europe. The list included "48 Hours A Day," filmed for Palestine Films in Israel under Hadassah sponsorship, with Bavela Sasonkin, daughter of Habima's Rovina, playing the lead.

Vicas is married to Naomi Roukhomvsky, a well-known impressionist painter who had numerous exhibits in Paris. He speaks fluently French and Hebrew and aims to settle in Israel after conclusion of his Hollywood contract.



Maimonides Street in Cordova

alcove with room for one Torah. To the west formerly stood a large plain cross. This has been removed, but it has left its indelible mark on the wall. Above, to the south is the ladies' gallery, once separated from the men's section by lattice-work.

In 1935, when world Jewry celebrated the eight hundredth anniversary of the birth of Maimonides, a religious service was held there for the first time since the expulsion. A plaque was erected in the courtyard which, translated from the Spanish, reads: "Eighth Centenary of Maimonides, 1135-1935. Spain, through the Government of the nation, expresses homage to the immortal genius of Judaism. Cordova, his birthplace, offers him the veneration of his memory."

Passing through Spain one is irresistibly led to the place recalling the Inquisition. In a small provincial town is a tribunal chamber on whose doors is inscribed: POSA DE LA HERMANDO. I peered in. It consisted of two chambers, cold and gloomy inside. A lower cell was reached only by a hole in the floor, even darker and danker than the rooms above and lit by a single naked electric bulb.

I grew sick of this chamber's mute tales of torture. But I was fortified by my recent visit to Israel and could place alongside the grim testimonial of the past the image of that thriving land.

SPORTS

By HAROLD U. RIBALOW

THE Brith Sholom Annual Sports Award for 1956 has been tendered to Lou Little, who led Columbia University's football team for 27 years. Previous winners of this prize were Babe Ruth, Joe Louis, Frank Leahy, Branch Rickey and Bert Bell. Babe Zaharias was last year's winner.

While we like Lou Little and appreciate the role he played in the development of Sid Luckman, we think this is a good time to wonder out loud on what basis a Jewish organization makes its sports presentations. Certainly some of our top Jewish athletes could have received the award recently. I could think of Al Rosen this year, in recognition of the completion of a great career. I could think of a lot of other Jewish athletes who could get this award.

This isn't normally a society gossip column, but exceptions can be made. Angela Buxton, who was the runner-up in the women's singles at Wimbledon in 1956, and is probably the best Jewish tennis player, female side, in many a day, has married Barney Goodman, a London businessman. British tennis has faltered more than somewhat in the past decade, but the emergence of Miss Buxton has made the British woman a threat on the tennis court.

A correspondent wants to know whether Dolph Schayes, the basketball star of the professional Syracuse Nationals, is Jewish. That he is. We remember him when he was an NYU star and he reminds us of Hank Greenberg. Both Hank and Dolph were pretty awkward boys for a long time, but hard work made them top players. Schayes, who is 6-8, is one of the all-time stars of the pro-league, although in college he was big but only fair.

Some years ago, a motion picture film with John Garfield, "Body and

Soul," was supposed to be based, in part, on the life of Barney Ross, the Jewish scrapper from Chicago who held the lightweight and welterweight title in the 1930's. It was an exciting film, all right, but it wasn't really Barney's story. Now we hear from Hollywood that Barney's life story will really be made. It should—or could—be a memorable one.

Here are some highlights we'd recommend for filming:

Barney's two fights with Tony Canzoneri. When he licked Tony the first time it was believed by fight fans that Barney had won a home town decision in Chicago. But then he whipped Tony in New York, thus winning recognition as a fine fighter.

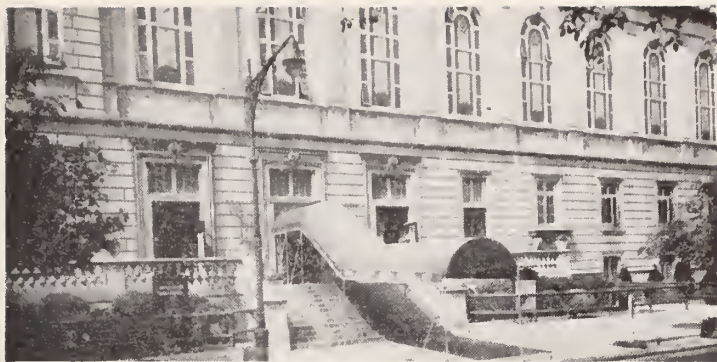
Ross' three bouts with Jimmy McLarnin. The Vancouver fighter had built up a great reputation and had beaten many of the top men of the day. In the three fights with Ross, boxing history was made, and Barney won twice.

The battle Barney Ross made as a Marine at Guadalcanal, when he was outnumbered and surrounded by Japanese but fought his way safely to American lines.

The tragic, yet triumphant war Barney fought against the drug habit.

And the movie-makers should not forget Barney's exciting childhood: the tragedy of his father being shot down by gangsters and Barney fighting his way up from genuine poverty to two boxing crowns.

Today, Barney Ross is gray and a trifle heavy, yet he still walks with the cocky swagger of a champion. The entire nation rooted for him when he voluntarily entered a hospital to beat the dope habit. We all were proud of him when he was a war hero. And we remember his losing, but incredibly brave fight against Henry Armstrong, when he lost his welterweight title. Now, we hope a great film is made of a great career.



NEWS OF THE CENTER

Guest Preacher on Jews Behind "Iron Curtain"

This Friday, February 22, at our Late Friday Night Lecture Services, we will have as our guest preacher, Rabbi Harold H. Gordon, General Secretary and Chaplaincy Coordinator of the New York Board of Rabbis. He will speak on the subject "Three Million Question Marks—Jewry Behind the Iron Curtain." Recently Rabbi Gordon led a delegation from the New York Board of Rabbis that studied Jewish religious life in Soviet Russia, Poland and Czechoslovakia. This was the first official rabbinical visit from the U. S. A. in forty years.

Rabbi Harold H. Gordon, a native of Minneapolis, Minn., was graduated from the University of Minnesota, cum laude. He studied at the Hebrew Theological College, Chicago; the Jewish Theological Seminary and Columbia University, New York; the Hebron Yeshiva, Jerusalem, and was ordained by the latter institution. The Jewish Theological Seminary awarded him the degree of Doctor of Hebrew Literature. During World War II, he attained prominence as the Flying Chaplain in the Air Transport Command, with a unique military congregation in Iceland, Greenland, Baffin Land, Labrador, Newfoundland, Bermuda, Azores and Scotland. He was discharged with the rank of Major, which he held in the United States Army Reserves.

Since 1946 he has been General Secretary and Chaplaincy Coordinator of the New York Board of Rabbis, an organization of over 700 Orthodox, Conservative and Reform rabbis throughout the State of New York, the oldest and largest rabbinical organization in the country. He is also Director of the Board's Institute for Pastoral Psychiatry at Mount Sinai and Bellevue Hospitals and Executive



Dr. Harold H. Gordon

Secretary of the Brith Milah Board of New York.

Rabbi Gordon has travelled extensively in Europe, North Africa, Israel and the Far East. A few years ago, he surveyed Jewish religious and educational conditions in France, England, Norway, Sweden, Denmark, Finland, Germany, Holland, Belgium, Switzerland, Italy, Greece, Spain, French Morocco and Israel. His recent journey, for the same type of survey, was made in Turkey, Pakistan, India, Thailand, Burma, Singapore, Hong Kong, Philippines, Japan and Hawaii.

Cantor Sauler will lead the congregational singing.

Advance Notice

Next Friday, March 1, at our Late Friday Night Lecture Services, Rabbi Kreitman will continue his series on "Are Our Jewish Customs and Laws Ancient or Antiquated?" The subject will be

"Bar Mitzvah and Bat Mitzvah — New Forms of Jewish Ceremonies."

The Bat Mitzvah of Nancy Markowe, daughter of Mr. and Mrs. Benjamin Markowe, will be held on that evening.

Bar Mitzvah

A hearty Mazel Tov is extended to Mr. and Mrs. Ralph Moscovitz of 1145 Eastern Parkway on the celebration of their son Richard Warren's Bar Mitzvah at the Center this Sabbath morning, February 23.

Daily Services

Morning services: 7:00 and 8:00 A.M.
Monday through Friday; Sunday 7:50 and 8:50 A.M.

Minha services: Week of February 23 — 5:30 P.M. Followed by Maariv.

Sunday Mishnah Class

The "Mishnah" class conducted by Rabbi Kreitman meets Sundays at 10 A.M.

Before the class there is a service in the Synagogue at 8:50 A.M. The Breakfast which follows the service is sponsored this week by Mr. Joseph J. Krimsky.

Contact Mr. Abraham Slepian for the sponsorship of a breakfast to commemorate a Yahrzeit or celebrate a Simcha.

Sabbath Services, February 22

Friday evening services 5:30 P.M.

Kindling of candles at 5:20 P.M.

Sabbath services at 8:30 A.M.

Rabbi Kreitman will preach.

Sidra or portions of the Torah — "Vayakhel" Exodus 35.1-38.20.

Haphtorah Reading: Prophets: I Kings 7.40-50.

The class in Talmud, led by Rabbi Jacob S. Doner, will be held at 4:00 P.M. The lecture in Yiddish will be delivered by Rabbi Jacob D. Gordon at 5:00 P.M.

Minha services at 5:30 P.M.

MEMBERSHIP APPLICATIONS

The following have applied for membership in the Brooklyn Jewish Center:

BERGER, MONROE H.: Married; Res.: 201 Crown St.; Bus.: Attorney, 565 Fifth Ave.; *Proposed by* Harry L. Berger.

BROWN, MISS SHEILA: Res.: 796 Howard Ave.

CANTOR, MURRAY L.: Married; Res.: 240 Crown St.; Bus.: Real Estate, 44 Court St.

FRIEDMAN, LARRY: Single; Res.: 426 Rockaway Pkwy.; Bus.: Pharmacist, 1801 Avenue U.

GOLDSTEIN, BERNARD: Single; Res.: 1108 E. 43rd St.; Bus.: Wholesale Meat Dealer, 352 Johnson Ave.

KATZ, GEORGE A.: Single; Res.: 1930 E. 8th St.; Bus.: Towel Service, 502 Neck Rd.; *Proposed by* Dr. Milton Schiff, Dr. Joseph Horowitz.

KRANER, THOMAS J.: Single; Res.: 480 Eastern Pkwy.; Bus.: Magazine Publishing, 366 Madison Ave.; *Pro-*

posed by Irvin I. Rubin, Mrs. Meyer A. Rosen.

LADERMAN, MISS JUDITH: Res.: 410 Eastern Pkwy.

PASTOR, JEROME: Married; Res.: 1232 E. 45th St.; Bus.: Chiropractor, Same.

REICH, EUGENE: Single; Res.: 2401 Nostrand Ave.; Bus.: Accountant, U. S. Army Audit Agency; *Proposed by* Melvin Oringer.

WOLFSON, SHERMAN: Married; Res.: 1562 Carroll St.; Bus.: Executive, Midwood Steel Co., 747 Evergreen Ave.; *Proposed by* Samuel Palley, David M. Gold.

Reinstatement:

ABRAMS, MEYER: Married; Res.: 150 Crown St.; Bus.: Ass't Treasurer, American Metal Co., 61 Bway.

ISER, WILLIAM: Married; Res.: 8702 Avenue A; Bus.: Building Construction, 319 Wythe Ave.; *Proposed by* Leo Kaufmann, Jack Sterman.

JAMES J. JACKMAN,
Chairman, Membership Committee.

THE HEBREW SCHOOL

THE pupils of the Hebrew School are honoring Dr. and Mrs. Moses Spatt by planting a grove of 1,000 trees in Israel in their name. Funds for the grove were raised by the students through the sale of JNF stamps in connection with *Tu B'Shvat* (Israel Arbor Day). Rabbi Mordecai H. Lewittes, principal of the school, stated: "We are happy to honor Dr. and Mrs. Spatt because of the interest they have shown in the Jewish education of our children and because of their devotion to the upbuilding of the land of Israel." Mrs. Elias N. Rabowitz was in charge of the project.

At a Community Breakfast on January 20 Mr. Sholom Secunda, music director of the Center, addressed our high school students on "The Importance of Jewish Music Month." He spoke of the influence of the Biblical cantillation on composers such as Leonard Bernstein, of the musical talents now found in Israel and of the influence of Jewish musicians on popular American music. Guests at the breakfast were students of the Marshalliah Hebrew High School, pupils of the gradu-

ating class of our Pre-Consecration department, as well as those enrolled in the Post Graduate classes and the Post Bar Mitzvah class.

Our high school classes have formed a Council under the guidance of Mr. Nathan Savitsky. One of the projects initiated by the Council was the sale of Israeli tree certificates.

Mr. David Slominsky, a member of our faculty, has recently been licensed by the New York City Board of Education as principal of an elementary school. Mr. Slominsky presently teaches at P.S. 25 and is awaiting his new assignment. In addition to a full program of instruction in our Hebrew School, Mr. Slominsky teaches Yiddish and Hebrew in our Institute of Jewish Studies for Adults.

On Monday, February 18, at a special assembly, Prayer Books were presented to pupils of our first grade classes who have completed the primer and are now ready for the study of *Siddur*. Teachers of the

beginning classes are: 1A-1, Mrs. Paula Weinreb; 1A-2, Mrs. Jean Beder; 1A-3, Mrs. Betty Rothberg; 1A-4, Mr. Hyman Campeas; 1A-5, Mrs. Jean Beder. Refreshments were served by a committee of parents headed by Mrs. Sadie Soloway, president of the PTA. Rabbi Lewittes stressed the importance of the *Siddur* in the life of the Jew.

Members of the Choral Group are preparing an operetta titled "A Song for Queen Esther" to be presented next month at a Purim entertainment. Mr. Marvin Antosofsky, music instructor of the Hebrew School, is in charge of the performance.

YOUTH ACTIVITIES

THE month opened with a teen-age dance in the Main Ballroom. Over 300 youngsters, consisting of our club members and their friends, spent a most enjoyable evening.

Since that event many projects have been preoccupying our younger membership. We list them herewith:

1. *Hebrew Dance.* Several fruitful and enjoyable sessions have already been held with our professional dance instructor, Aryeh Cooperstock. The most recent one took place on the eve of Lincoln's Birthday. Another is scheduled for this week, on the eve of Washington's Birthday.

2. *Hug Ivri Lanoar.* Our Hebrew-Speaking Group for Youth had an inspiring meeting at the end of last month, and last week another gathering of this group took place.

3. *Week-end Kinus.* During the week-end of March 15-17 our club members will sponsor, in conjunction with the United Synagogue Youth, a Convention of Jewish Living. In addition to our own teen-age membership, our Center will act as host to numerous youngsters from other parts of the city who will stay with us for the week-end.

5. *Purim Carnival.* Our clubs are hard at work in planning and preparing for this long-heralded event. While the Carnival is tremendously exciting and unusually colorful, there is much more to it than meets the eye—and that is, the many hours of enjoyable preparation in an atmosphere of congeniality and fellowship. This year's Carnival will be held on Saturday night, March 23.

YOUNG FOLKS LEAGUE

IT'S Washington's birthday, so we cannot tell a lie. The trip up to Bear Mountain early in February was a howling success. With the girls bringing food and the men the cars, with skiing, ice skating and lolling in front of the open fire, what more could be asked for?

Dr. Morton Siegel, on January 30, spoke on "The False Prophets." The audience at this third in our religious series of Great Jewish Movements was enthusiastic.

Mike Rosenfeld handled the program for February 13. A heated book discussion developed.

The new chairmen of the Membership Committee are Norman Mattisinko and Muriel Burickson. Planning a two-fold campaign, these two dynamic members will intensify the follow-up on prospective members who have attended our meetings, and will institute a new-membership drive in the near future.

It's the simplest thing in the world to get a friend, an acquaintance or a prospective member invited to a meeting. Just write his or her name on a slip of paper and hand it to me or to the lady at the desk. A formal written invitation will be sent out promptly. When that person comes down, he or she will be briefed by a member of the Host and Hostess Committee before attending the meeting.

The attendance at Sunday bowling sessions have been eye-popping. Plenty of alleys, lots of competition, and lots of gossip for the majority. We're down there every Sunday at 2:30, Kings Recreation Center (see below).

We're planning the Cotillion again for May. What would you suggest for a name? Turn in all suggestions to me. The winner will receive a free — mind you, free — introduction to Kotimsky and Tuchman, our caterers.

Schedule

Friday, February 22, March 8, 22. Oneg Shabbat. Late Friday night services to be conducted jointly by the Young Folks League and the Junior League. Beautiful services, singing, refresh-

ments, lively debates. Your friends may come to enjoy the evening with you.

Saturday, February 23, March 2, 9, 16, 23, 30. Attend Sabbath services and meet the members of our group and of the congregation by being present in YFL row.

Sunday, February 24, March 3, 10, 17, 24, 31. Bowling at 2:30 at the Kings Recreation Center, Clarkson and New York Avenues. For keglers, amateurs and kibitzers, always an alley.

Wednesday, February 27, regular meeting. Debate against Forest Hills Senior Council; joint meeting with their members; questions to follow.

JUNIOR LEAGUE

THE Junior League continues to put into practice its basic principle of offering its membership a rich and varied program. The past few meetings consisted of the following: a socio-drama on rock-'n'-roll, a talk by Mr. Brickman on the Hungarian escapee situation, a Sweet-heart Social (in honor of Valentine's Day), and a discussion of juvenile delinquency led by a guest.

Looking ahead, we have the following plans:

March 7—An American Square Dance Social, directed by a professional caller.

March 14—A Purim Masquerade, ad-

mission to which will be restricted to those in costume.

March 21—A Convention Program, based upon the National Convention of the Young People's League of the United Synagogue of America.

March 23—A collegiate dance.

March 28—A program on "Jews and Jazz," in observance of Jewish Music Month.

Next Thursday evening, February 28, the Junior League will present its annual Talent Night. A large program of amateur entertainment will fill the evening. All young men and young ladies of college age are cordially invited to join the group.

Holiday Gym Schedule Washington's Birthday

The Gym and Baths Department will be open on Friday, February 22 (Washington's Birthday) for men from 10 A.M. to 2 P.M. and for boys from 2 to 4 P.M.

Rabbi Kreitman Elected to Two Offices

Rabbi Kreitman was recently elected Vice-President of the Metropolitan Council of the Rabbinical Assembly. This body includes the Conservative Rabbis in the Metropolitan District of Greater New York. Rabbi Kreitman has also accepted the chairmanship of the Crown Heights-Eastern Parkway Council of the Jewish National Fund.

Reading of the Megillah

On Saturday evening, March 16, Purim Eve, we shall hold special services in the Main Synagogue at 6:00 o'clock. Rev. Meyer Rogoff will read the Megillah.

Sunday morning, March 17, services will be held at 8:00 o'clock at which time the Megillah will also be read.

Minyan—Sunday, March 17

On Purim morning, March 17, there will be only one minyan starting at 8:00 A.M. The regular schedule for the Mishnah Breakfast and Class for that Sunday will follow as usual.

MORRIS BLOOMSTEIN,
President.

The Talmudic sages say that Purim would be observed by all the Jews forever, even when all other holidays would be forgotten. On March 17th (the 14th day of Adar) Jews all over the world will be celebrating Purim, the day that Haman had chosen to annihilate the Jews and the day on which they arose in defense of their lives against their attackers. Queen Esther, about whom the Scroll of Esther was written, was a woman of great initiative and valor. Through her ingenuity the Jews escaped Haman's plots of destruction. The fast of Esther which is predated this year (11th day of Adar) because the 13th of Adar falls on the Sabbath, also recalls the fast that Esther had ordered as a prayer to God to save them. Thus we participate in the troubles of our people as well as in their triumphs and joys.

As Sisterhood women we are ever mindful of the example set before us by Esther. We pray that her courage and loyalty serve us as an inspiration and a hope in these days of despair. May we be able to emulate her noble spirit of womanhood in our own generation.

MOLLY MARKOWE, President.

The General Meeting

Sisterhood's general monthly meeting was held on Monday night, January 21. After the singing of the national anthems led by Mrs. William Sauler and accompanied by Mrs. Robert Epstein, Mrs. Herman Soloway delivered an opening prayer.

Shirley Gluckstein, Social Actions Chairman, clarified for us problems in Middle Eastern affairs. She reminded us that the United Nations allots economic aid to the Arab refugees. The proposed plans of Canada and Iraq to absorb these people were thwarted by Nasser, as were the previous attempts to alleviate the tension created through them.

Mrs. Benjamin Markowe, president of Sisterhood, read a letter from the chairman of this meeting, Mrs. Julius Kushner,

who was prevented from attending because of illness. We were informed that Sarah Kushner had enrolled 30 members in our Chai Club (a contribution of \$18 or \$25 to the Seminary). The Seminary plans to provide dormitories for their women students, and the newly formed Chayai Olam Club endeavors to assist this program. A donation of \$100 entitles a person to participate in this much needed project. We are happy to announce that Mrs. Rose Horowitz is the first Chayai Olam member from the Center and her name, as well as the names of other supporters, will be inscribed on a plaque in the proposed building. Anyone desiring further information about Chai or Chayai Olam may contact Mrs. Julius Kushner (SL 6-3997).

Mrs. H. Herbert Rossman, our guest speaker, spoke sincerely and warmly about the activities of the Jewish Theological Seminary. In order for Jewish life to thrive, we must have competent rabbis, teachers, cantors, and lay leaders learned in Torah. Without Torah, the Jewish people can not exist. The Seminary, the center of learning and study, is well deserving of our support and a donation to this institution assures the survival of the Jews.

The film entitled "The World of Sholem Aleichem," produced by the Seminary for the "Frontiers of Faith" program, was shown. In it Arlene MacMahon, Ezra Stone, and Sam Levene poignantly read selections from the Jewish humorist, recalling life in the old country. A collation arranged by Betty Marks concluded an evening of education and entertainment.

Torah Fund

Our annual Torah Fund Luncheon will be held on Wednesday, March 20, at 12:30 P.M. A donation of \$6.11 (the numerical equivalent of the Hebrew letters for Torah) to the Seminary entitles the donor to attend this event. Ruth Mondschein will be the entertainer. A wonderful afternoon is promised, but the success of this affair is up to you. Reservations may be obtained by contacting

Mrs. Abraham Meltzer, chairman (PR. 2-2049), or Mrs. Fred Zimmerman (SL 6-5452), co-chairman.

The Bells Are Ringing

I had the pleasure of sitting next to an ardent Zionist who is on the professional staff of the Jewish National Fund. During the course of the conversation he remarked that the following evening he was going to see the "Bells Are Ringing" for the eighth time. My curiosity prompted me to question his frequent attendance and he replied that he enjoyed the show and that he was Mr. Tuvim, Judy Holliday's father. ("Holliday" comes from Yamin Tuvim, or Tovim.) Not only Mr. Tuvim, but the critics too enjoyed this show and recommended it. Sisterhood chose "Bells" for their theatre party on Monday, March 4. Just a few tickets are left and they may be obtained by calling Mrs. Abraham Meltzer (PR. 2-2049).

Kinus

The Youth Activities Committee has planned a Kinus (Convention) at our Center for March 15, 16, and 17. Teenagers from other parts of our borough have been invited to participate. The Center has arranged a Sabbath luncheon and a Sunday breakfast for these youngsters. As many homes as possible are needed to house these guests and to welcome them to our community. If you are able to accommodate one or more youngsters, please contact Mrs. Abraham Michelman (PR 4-0817).

Cheer Fund

Mrs. Fannie Buchman, chairman of Cheer Fund, wishes to announce the following contributions (a donation celebrating a *simcha* or extending good wishes enables Sisterhood to perform many charitable duties):

Mrs. Frank Schaeffer, grateful for her husband's recovery and appreciative of the good wishes received this month from Dr. and Mrs. Moses Spatt, Mr. and Mrs. Isador Lowenfeld, and many others received previously, gave a generous contribution of Chai. Dr. and Mrs. Moses Spatt rejoiced in Mr. Harry Blickstein's recovery from illness. Mr. and Mrs. Lawrence Meyer celebrated Mr. Ira Gluckstein's recovery. Mr. and Mrs. Barney Rogovin celebrated the birth of a grandson. A congratulatory contribution was given for Shari Ostow by her parents,

Mr. and Mrs. Kalman Ostow and also by Mr. and Mrs. Lawrence Meyer to celebrate her engagement. Mr. and Mrs. Samuel Greenblatt shared the *simcha* of their grandson's engagement with us. Mr. and Mrs. Lawrence Meyer, Mr. and Mrs. Benjamin Markowe, and Mr. and Mrs. Isador Lowenfeld contributed to Cheer Fund in memory of Lena Rosenman's daughter. Mrs. Fannie Buchman, Mr. and Mrs. Isador Lowenfeld and Mr. and Mrs. Benjamin Markowe wish a complete and speedy recovery to Mrs. Julius Kushner. Mrs. Benjamin Levitt, grateful for her recovery and thanks to her many friends for all the good wishes.

Kiddushim For the Junior Congregations

A kiddush will be given on February 23 in celebration of the Bar Mitzvah of Alan Rashkin by Mr. and Mrs. Jack Rashkin.

On March 2, Mr. and Mrs. Benjamin Markowe will sponsor a Kiddush in honor of the Bat Mitzvah of Nancy Harriet Markowe.

Celebrate your *simchas* with our children on the Sabbath. To secure the date you wish, make your reservations with Edna Krinsky (PR. 4-1163), or with Sylvia Moskowitz (PR. 2-1248), as soon as possible.

The March Calendar

Monday, March 4—12:30 P.M. — Board Meeting.

Thursday, March 7—12:30 P.M.—U.J.A. Workers Technique meeting at the home of Mrs. Harold M. Brown, 187 Sullivan Place.

Monday, March 11—12:30 P.M. — General Meeting. Presentation of a Purim play by members of Sisterhood.

Wednesday, March 20 — 12:30 P.M. — Torah Fund Luncheon.

Friday, March 22—8:30 P.M.—Sisterhood Sabbath. A symposium on "The Return to the Synagogue—From Jewish Identification to Jewish Living" will be moderated by Molly Markowe. The panelists will be Luba Aminoff, Edna Krinsky, and Laura Rubin.

Thursday, April 4—Luncheon for U.J.A. donors of \$25 or more in honor of Mrs. Fred Zimmerman.

HAPPY PURIM TO ALL

Support the AMERICAN RED CROSS.
Send your checks to Mrs. Lawrence Meyer, Chairman, c/o The Center.

THE GOLDEN AGE CLUB

THE interest and vim exhibited in the activities of the Golden Age Club this month could be an example to many a younger group. Even the record snowstorm of the year did not stop some of the membership from attending our weekly Wednesday meeting.

As news of our new club becomes more widespread, other organizations have become interested in it. The Einstein Lodge of the B'nai Brith invited the Golden Age Club to a meeting that the lodge felt would hold a special significance for the group. Their guest speaker was Rabbi Lewis, of Ireland, and the group had a wonderful time listening to him.

The club was invited by the Center to attend an afternoon program for Jewish Music Month given by Mr. Sholom Secunda. Many came out again that evening to enjoy and reminisce as Mr. Secunda told how the Jewish living, experienced by many of our Jewish composers, was the inspiration and the basis of the American music that they composed.

The group is always pleased when Rabbi Kreitman comes in to say "hello," and to give them a little talk. The Rabbi is very interested in this group and al-

ways takes the time to visit at their meetings.

The Golden Age Group also socializes outside of the Center. The members had a grand time at their theatre party, when they saw "The Ten Commandments." They were guests of the Center on February 6th, for the Center's celebration of Jewish Music Month. Special cards were issued, admitting Golden Age members to share and enjoy this outstanding program.

We have some home talent at every meeting. This interlude brightens the afternoon and puts everyone in a happier frame of mind. A Purim Party is on our agenda for March 12th, and there is also under discussion the idea of a weekend in Lakewood.

The club is looking forward to the near future when our new quarters will be ready. Then the members will have a place to meet more often and to expand their program. Plans are under way to have a celebration for this "Grand Opening."

All in our community are welcome to join the Golden Age Group.

MRS. JOSEPH J. KRINSKY,
Sisterhood Adviser.

YOUNG MARRIED GROUP

ON WEDNESDAY evening, January 23, the Young Married Group held its first annual "Reunion" meeting. The gathering brought together many "Y.M.G.'ers" of past years, and it was good seeing them all again. Most of those present renewed many old friendships and began several new ones. Rabbi Kreitman's well-chosen remarks were warmly received and enjoyed by all. Following the dancing, speeches and socializing there was a "Chew the Fat" session over bagels and lox, the likes of which has not been seen in the Center for a long time. A terrific time was had by all.

It was at the suggestion of Honorary President Arthur Safier that this program was planned. We wish to thank him for so constructive a suggestion and hope to make "Reunion Night" a yearly event.

Our annual Cotillion is planned for May 25 this year. Although the affair is a long way off, we must start our

work now. Many of you may have suggestions and ideas as to how to make this Cotillion the best ever, therefore I have scheduled the first general planning session for Wednesday evening, February 20. Please be present and make yourself heard.

The next regular meeting of the Young Married Group will be held on Wednesday, February 27. The feature of the evening will be a night of games. Join us for Pinochle, Canasta and Mah Jongg. I hope to see you then.

HERBERT LEVINE,
President.

Acknowledgment of Gifts

We acknowledge with grateful thanks receipt of donations for the purchase of Prayer Books from Mr. and Mrs. Jack J. Gursky in honor of their son's Bar Mitzvah, and Mrs. Elsie Lemler in memory of her brother, Harry Freeman.

LINCOLN'S JEWISH ASSOCIATIONS

(Continued from page 10)

President Lincoln did not hesitate to jolly along the Jewish clergymen he encountered.

The story has been told that a delegation of American Jewish leaders, headed by Rabbis Wise and Isaac Lesser, of Philadelphia, called on President Lincoln at the White House on March 12, 1864, to protest against the refusal of the Swiss Government to recognize the rights of American Jewish citizens to reside there. The President resolved the issue in a unique fashion of his own by appointing an American Jew named Bernais as Consul to Zurich. "Are the elders of the Children of Israel satisfied with their Father Abraham?" Abraham Lincoln banteringly concluded, calling attention to his own Biblical name.

It is not generally known that a Jewish medical man was associated with Lincoln's martyrdom. Dr. C. H. Liebermann, a Washington, D. C., physician, was one of the nine medical men who ministered to Lincoln in his last hours. His portrait is among the 47 persons shown in Chappell's celebrated painting, "The Last Hours of Lincoln."

Jewish friends were in the forefront in the effort to raise funds for a National Lincoln Monument. Julius Hammerslough, of Springfield, Ill., was designated by the National Lincoln Monument Committee as a special agent to raise funds among Jews. The official minutes of the Lincoln Monument Association of Springfield, record among the very first contributors to the fund, the "Hebrew citizens of Alton, Ill." followed by The Hebrew Congregations of St. Joseph, Mo., and of Philadelphia.

Until recently the general public did not know that the brothers Henry and Joseph Seligman befriended Lincoln's family after the President's death and that they too stirred up nation-wide interest leading to the Congressional grant of a widow's pension to Mrs. Lincoln.

The "Lincoln penny," the first coin to bear the head of an American President, was designed in 1909 by Victor Brenner, a Jewish artist. Brenner's initials, V.D.B., appear on the coin, and can be seen with a magnifying glass close to the penny's rim under Lincoln's shoulder.

Some years after Lincoln's death, a Jewish admirer, Emanuel Hertz—a New York lawyer and brother of the late Chief Rabbi Joseph H. Hertz of England—published a popular volume of sermons and addresses which had been delivered from American Jewish pulpits when Lin-

coln died. A brilliant tribute to Lincoln's personality was written by Professor Solomon Schechter, who left London to become the President of the Jewish Theological Seminary of America.

The Bible was one of the handful of volumes on Lincoln's little bookshelf, and to its inspiration he owed substantially his spiritual outlook on life and his remarkable eloquence.

THE RED CROSS IN THE CURRENT CRISIS

ALL communities should be reminded, and ours particularly, that in the troubled Middle East, inside Hungary and in Austria, Red Cross is on the job. Late news from Naples that International Red Cross-chartered ships were evacuating refugee Jewish families from Egypt is the latest report to focus attention on the fact that the sun never sets on the need for Red Cross service. Here, too, five minutes after the recent Brooklyn waterfront explosion, the Brooklyn Red Cross was on its way to the scene, and long after the headlines had disappeared, Red Cross workers were making certain that the disaster victims had the funds to meet their explosion-caused medical and other needs. A few days later, Brooklyn Red Cross volunteers were back on the waterfront to meet incoming Hungarian refugee ships, as Hungarians of all faiths came to find freedom in the United States.

These are dramatic instances of Red

Cross work. There are many more in the twenty-four-hour, seven-day-a-week operation. Last year, 200,000 Brooklynites turned to their Red Cross for blood, for social service assistance involving Brooklyn soldiers, sailors and airmen and their families, for life-protecting training in first aid, life-saving, water safety and home nursing, and for other important ministrations of the hard-working Red Cross volunteers.

But none of this—the anti-starvation Hungarian food parcel assemblyline in the basement of the Brooklyn Red Cross, the teletype system which links Brooklyn with Red Cross offices at military installations around the world, the Red Cross ship taking the desperate from Alexandria to a new, free life could not be accomplished without funds, and without volunteers to help raise these funds.

Your Red Cross needs your help. Volunteer today—and be glad you can.

FORUM LECTURE

“Jewish Art and Architecture”

BY

DR. STEPHEN KAYSER

Director of the Jewish Museum

Wednesday, March 13, 8:30 P.M.

CO-SPONSORED BY

THE FORUM COMMITTEE

AND

THE INSTITUTE OF JEWISH STUDIES FOR ADULTS

This lecture will be illustrated with screen projections.

CENTER NEWS

The Jewish Theological Seminary Institute for Religious and Social Studies

Personal

Mr. Robert A. Morse, of 9 Prospect Park West, has been appointed as an assistant on the staff of the United States Attorney for this area.

Abraham Ginzburg Bequest To the Center

The late Abraham Ginzburg, a non-member, remembered the Center in his will, and we have received \$250 from his estate. We are most thankful and hope it will serve as an example to others to plan generously for the Center.

Congratulations

Heartiest congratulations and best wishes are extended to Mr. and Mrs. Maurice Kozinn, of 615 Lefferts Avenue, on the celebration of their thirtieth wedding anniversary on February 6. Congratulations are also extended to Mr. and Mrs. Kozinn on the graduation of their son, Paul, from New York University Law School with the degree of Bachelor of Law.

Condolence

Our most heartfelt expressions of sympathy and condolence are offered to Mrs. Louis Koch, of 1370 Union Street, on the demise of her beloved mother, Sarah Beckerman on February 13.

A Center committee, under the chairmanship of Benjamin Markowe, is cooperating with the Institute described below.

IN 20th Century America, Jews have the dual obligation of explaining Judaism to America, and of contributing to the American cultural milieu the unique values and insights of Jewish tradition which will enrich the American heritage. The Institute for Religious and Social Studies is one of the means created by the Jewish Theological Seminary to discharge this obligation. A scholarly enterprise conducted on the highest academic level, the Institute is a fellowship of ministers and theological students of all faiths whose common concern with religion stimulates them to work together for the advancement of American democracy and world civilization.

The clergymen attending the Institute represent virtually every religious denomination. During the 1956-57 sessions, fifteen different denominations have been represented at the Institute. The group assembles each Tuesday morning for two classes, followed by a luncheon session at which a speaker develops one of the themes with which the fellowship has been concerned.

Begun in 1938 with an emphasis on the study of the challenges facing Western religions, the Institute has proceeded to an exploration of religious differences, to a study of minority groups, to communication as a basic problem in inter-group relations, and to an examination of the values to be communicated. Currently the Institute is concerned with the study of ethics.

The ideas developed at the Institute are disseminated to large groups of Americans both through the clergymen who attend and through the twenty-four Institute volumes that carry the thinking of the Institute membership to even wider publics. The books are to be found in the most important public and university libraries throughout the world.

Another way the Seminary has shown its concern for democratic values and goals is through intellectual leadership and staff assistance given the Conference on Science, Philosophy and Religion. In an effort to combat over-compartmentalization of American thought, the Conference attempts to focus the whole gamut of scientific, philosophical and religious thinking upon selected fundamental problems of democracy.

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